has come down to the present time, and is still believed by the Arabs. Before I mention it, it is necessary to state that it is generally allowed that Abraham's father, Terah, was not merely an idolater, but that he made images for worship, whence the name *Teraphim*, and that Abraham himself was an idolater until his 50th year. This opinion will receive confirmation from a passage in Joshua (xxiv. 2, 3). "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood (meaning the Euphrates) in old time, even Terah, the father of Abraham, and the father of Nachor, and they served other gods; and I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan." Now Maûdi, the Arabian historian, states that Nimrod introduced the worship of the heavenly host, and that Abraham, who was educated in the religion of the Sabæans, but taught by the Angel Gabriel to turn to the adoration of the true God, having ridiculed the gods of his people, was ordered by the incensed Nimrod to be thrown into an immense furnace, out of which he came unhurt. Now D'Herbelôt gives a curious extract from the author of a book entitled *Mdiern*, who took All for his guarantee: "Nemroud having caused Abraham, who refused to acknowledge him as the sovereign master and god of the world, to be thrown into a furnace, from which he was surprised to see him emerge without having suffered the least hurt from the fire, said to his courtiers, 'I will go up to Heaven, and see this God so powerful of whom Abraham speaks.' His people represented to him that Heaven was very high, and that it was not very easy to reach it, but Nemroud, not heeding their advice, commanded that they should build him a tower as high as was possible. They were three whole years about it, and Nemroud having ascended to the summit, was very much surprised to find on beholding Heaven that it was as far from him as before; but that which caused him the greatest surprise and confusion was to learn the next day that the tower was overthrown. However, not repelled by this strange event, he built one still higher and stronger; this experienced the same fate as the former, and he then formed the mad design to reach Heaven* in a car drawn by four of those monstrous birds called kerkes, of which ancient authors have given a fabulous account. Nimrod, as may be supposed, failed in this as in his former attempts to scale heaven. The author then goes on to state that Nimrod, not being able to carry into effect his impious project of making war upon the Almighty in person, still continued to exalt himself as a God, and ill-treated those who did not acknowledge his divinity, and that it was for this cause God took from him, by the confusion of tongues, the greater part of his subjects, and sent gnats upon those who remained with him as a punishment, and that one of these little insects made its way into Nimrod's brain, where increasing in size from day to day, it caused him intolerable agony for 400 years, the Almighty, it is added, thus wishing to punish by one of the smallest of his creatures him who had boasted himself to be the Master of the Universe." (D'Herbelôt, tome iii. p. 32.) It is generally supposed that Nimrod is the same as Belus, whose image was set up by his son Ninus, and worshipped as a god under the name of Bel: and that this is the Scripture Baal, and Baal-phegor. The time when Ninus founded Nineveh is fixed 2059 B.C., and therefore either he or his father, Nimrod, or his wife, the celebrated Semiramis, erected the first city of Babylon. To this great princess, indeed, the place was indebted for its chief magnificence. Herodotus says that the city was 480 furlongs (or sixty miles) in circuit. Pliny follows this statement. Other writers place its extent lower; Ctesias makes it 360 furlongs, Quintus Curtius 368, Strabo 385, and Clitarchus 365. Authors differ also as to the height and breadth of its walls; Herodotus and Ctesias make them 300 feet high and 75 feet broad; Quintus Curtius makes them 150 feet high, and Strabo only 75, and both these writers make their breadth 32 feet. Now, these apparently irreconcilable statements may be accounted for if we admit that Herodotus describes the city of Semiramis, and that afterwards as improved by Nebuchadnezzar, and that later writers speak of it after it was captured, and its walls reduced in size by order of Cyrus and Darius. "The *broad walls* of Babylon shall be utterly broken." (Jer. li. 58.) Of its vast extent we have a right to presume that ancient writers spake correctly, when modern travellers find a difficulty in exactly affixing to the ruins they have seen the descriptions of early authors from these great masses spreading over an immense space of ground. Before proceeding farther, lest any one should be tempted to consider the descriptions of ancient writers merely as splendid fictions, too vast for man ever to have carried into effect, I will only point to existing realities as a proof that no impossibility attaches to those which are no longer extant. The pyramids, which are the mightiest efforts of any yet attempted, and the great wall of China 1,500 miles long, traversing hill and dale in its progress, are sufficient to shew what can be accomplished by the unlimited command of incalculable wealth and multitudes of human hands, the two great means, as once before observed, which were employed on these occasions.

G. R. F.

* This presumption recals to mind a passage in Isaiah. "For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God; I will ascend above the heights of the clouds; I will be like the Most High." (xiv. 13, 14.)

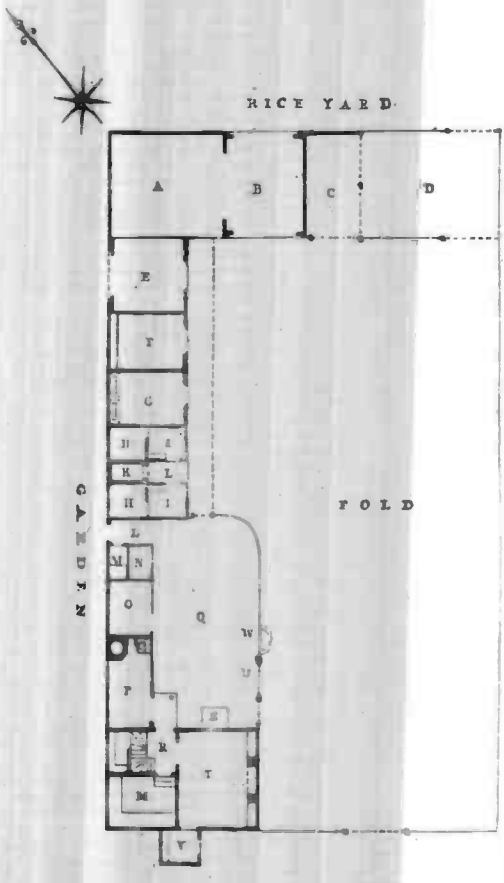
PLAN FOR A FARMSTEAD.

TO THE EDITOR OF THE BUILDER.

SIR,—I beg to give you my idea of a small farm, which if you think worth your insertion in THE BUILDER, be pleased to do so at your convenience.

It is proposed to carry up the house (except the brewhouse) two stories, with store cellar under living room. The cost would be 230*l.*

A CONSTANT READER, AND WELL-WISHER OF "THE BUILDER."



A. Barn Bay.
B. Thrashing floor.
C. Open shed.
D. Small fold.
E. Cart implement shed.
F. Stable.
G. Cow shed.
H. Pig bed.
I. Run.
K. Cistern.
L. Passage.
M. Dairy.
N. Ashes.
O. Coals and wood.
P. Brewery.
Q. Court.
R. Back entrance.
S. Rolling way to cellar.
T. Living room or kitchen.
U. Pump.
V. Porch.
W. Cattle-trough.

MODE OF CLEANSING BUILDINGS.—A report made some years since by M. Chevalier to the French Academy of Sciences, on the expensive and injurious process of cleaning ancient buildings by scraping, suggested scrubbing the walls with brushes steeped in water mixed with hydrochloric acid, in the proportion of twelve ounces of the latter to a pailfull of the former; first rubbing the wall with a dry brush to remove all extraneous matter, and finishing the operation with simple water. This method is adopted in France with success.

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